

sion of the West. In every province missionaries are to be found and in almost every important city and in many villages churches have been erected, schools organized, and hospitals or dispensaries maintained. Manifold philanthropies have been undertaken and Christian literature has been spread broadcast. The number of professed Christians, while above the three million mark, is less than one per cent, of the total population and is not an adequate measure of the effects of the missionary enterprise. The percent age of Christians, especially of Protestants, prominent in the life of the nation, particularly in politics and education, is far out of proportion to the size of the Chinese church. Through men like Sun Yat-sen, educated at the hands of missionaries and an avowed Christian, Christianity has exercised in the shaping of the new China an influence which it is impossible to measure accurately and yet is certainly very great. The new medical profession owes its foundations chiefly to Protestant missions, and leadership in modern education—especially higher education—was long largely in Christian hands.

Yet upon the religious life, in the strict sense of that term, of the great masses of non-Christians, Christianity seems to have made but slight impress. Here and there a society which seeks to syncretize the various faiths has included Christianity in its purview. In Shansi an organization officially sponsored by the "Model Governor," Yen Hsi-shan, as a substitute for the former state cult as a means of inculcating virtue, strikingly displayed the influence of Christianity. The New Life Movement, sponsored by Chiang Kai-shek, arose in part at Christian suggestion. Some of the methods of the Kuomintang youth corps were taken

over from Christians. The impact of Christianity, too, has been in part responsible for the decay of the older forms of polytheism and animism. Yet the non-Christian religious systems display no such extensive adaptation of Christian methods and ideals as do Buddhism in Japan and some forms of Hinduism in India. That may be, of course, because the existing systems in China do not possess as much vitality as do these others and so are not live enough to adjust themselves. Undoubtedly, too, there exist im' ponderable consequences of Christianity which defy measurement. Whatever the cause, the fact remains that Christianity probably has not had such large results in philosophy and in religion out-